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SHERWIN'S

Weekly Political Register.

No. 6. VOL. IV.] LONDON, SATURDAY, DEC. 12, 1818. [PRICE 2d.

SPECIMEN OF KINGLY GOVERNMENT, EXHIBITED IN THE HISTORY OF THE ENGLISH MONARCHY.

ONE of the most plausible arguments that has ever been produced in favour of Monarchical Government, is, that it excludes the countries which are subject to it, from civil convulsions. If this were true, it certainly would have some claim upon reasonable men for their approbation and support, but the evidence of all history goes to controvert the correctness of the position. Instead of Monarchical Government securing a country against intestine divisions, and foreign wars, the reverse of this is the fact: civil broils and foreign disputes, with their usual attendants, private and public plunder, are the characteristic features of Monarchical Government. The history of every country in the world, and particularly of England, is full of evidence as to the truth of this assertion. It is unnecessary, however, to wander into the records of other countries; those of our own are ample enough for the purpose. What is the whole history of England, but a continued scene of rapine and desolation with now and then a few solitary intervals of repose? These intervals, thinly scattered over a period of eight centuries, appear rather to be the effect of exhaustion, than of a wish for peace. During this protracted period, we shall scarcely ever find the nation in a quiet state when its resources were able to support a war; when there has been no excuse for plunging the people into

Printed by W. T. Sherwin, 28, Lower Smith Street, London

a foreign war, their task-masters have sown the seeds of civil dissention, and these despots have always taken care to reap the harvest. The following account, extracted from the History of England, will convey more information upon the real nature of Monarchical Government than all that has been written upon the subject.

William the Norman.....	1
William Rufus.....	2
Henry I.	3
Interruption, by the Usurpation of Stephen.	
Henry II.....	1
Richard I... ..	2
John.....	3
Interruption, by the Usurpation of Louis the Dauphin.	
Henry III.....	1
Edward I.....	2
Edward II.....	3
Interruption, by the Abdication and Murder of Edward II.	
Edward III.....	1
Richard II.....	2
Interruption, by the Deposition of this Monarch.	
Henry IV.....	1
Henry V	2
Henry VI.....	3
Interruption, by the Restorition of the House of York.	
Edward IV.....	1
Edward V.	2
Richard III.	3
Interruption, by the Usurpation of Henry Richmond.	
Henry VII.	1
Henry VIII	2
Interruption, by the Election of Lady Jane Grey, and the Bastardization of King Henry's Daughters.	
Mary	1
Elizabeth	2
A foreign King called in to assume the Crown.	
James I.	1
Charles I.	2
Interruption, by the Deposition of the Monarch, and the Establishment of other Forms of Government.	
Charles II.	1
James II.	2

Interrupted by the Abdication of the King, and the Election of a Foreigner.

William III. 1

Anne 2

Interrupted by the parliamentary appointment of a Foreigner.

George I. 1

George II. 2

George III. 3

From the above statement, it appears, that since the time of William the Conqueror, there have not been more than *three reigns* in succession, without some violent interruption. Whether the *next reign* will be a violation of the rule, remains yet to be known; but if we may calculate from circumstances, the probability is, that this "ancient order of things" will not be violated. This, however, is mere speculative opinion; at present, it is my intention to confine myself to facts and their causes, and on this ground I proceed to offer some remarks on the causes which appear to have produced the facts above stated.

The most ridiculous thing in the conduct of a nation, is that of suffering any office in its government, to be sufficiently lucrative, to render it an object of contention. It is the possession of power and profit, which is the general stimulus of ambition; take away these, and ambition will die away like a fire without fuel. Dominion and emolument are the food on which ambition fattens: take these away, and we shall hear but little of conquerors and wars. The reason why we read of so many, and such bloody contests for the English crown, is that it is an office to which an immense salary is attached, and where there is no duty to perform, except that of dissipating the money and abusing the authority. This is the duty of a king of England, or at least it is all the duty which he ever performs. An office of this sort is sure to be an object of contention, and the greatest proof of a want of wisdom in the Nation, is its continuance.

We hear of no civil broils—we hear of no disposition to

engage in foreign wars on the part of the Government of America; and the reason is evident. We hear of no bloody contests for the office of President of the United States, and the moment we look at this fact, we are struck with the cause. In America there are no inducements for ambitious men to imbrue their hands in blood and crime for the sake of getting admission into public affairs; because in the first place, such means would not procure what they wanted, and if they did procure it, the booty would not be an equivalent for the danger. But in America, there are neither Kings, Courts, Aristocracy, or National Priesthood, and therefore there is none of the filth in which Governmental crimes are generated. It is these, which for so many centuries have been and still continue to be the bane of England's prosperity.

Courtiers and interested sycophants may disguise circumstances as they please, but they will find it difficult to overthrow the following proposition: a public office is either useful or it is not; it is either a benefit to a nation or it is a useless incumbrance. The English monarchy is one of these, and it does not require much national wisdom to discover which. If it be the former it ought to be continued; and if the latter it ought to be abolished. The common sense of every reader, after perusing the facts above stated, is able to decide the merits of the question.

There is not any species of slavery, that is more easily sucked in than a slavish submission to names, or mere things of sound. This may be discovered in the conduct of the people of England during the whole of the period above alluded to. The English of the present day have been born and bred up in the same sort of political superstition as their forefathers, and though the light of political information has gone forth to the world, it is easy to see that the relics of former devotion are not destroyed. It is high time for nations to be rational. They have suffered enough, and they have only to *think* to act rightly. The popery of religion has, in a great measure ceased, and it is time that the

popery of government ceased also. There exists but one method for the accomplishment of this object and that is by a thorough revolution.

“ KILLING NO MURDER.”

“ Whenever a wise man undertakes any thing he does not consider, whether it be followed by *life* or *death*, but whether it be *just*.”—PLATO.

SIR,

I CONCEIVE that your introducing the subject of “ Killing no Murder,” at this important period to be attended with considerable benefit; and on that account, have sent for your insertion the following quotation from a very interesting work, entitled *The Independent Man*, by George Ensor, Esq.; printed in 1806, 2 vols:—

“ Livy is condemned for omitting useful information. It should be considered, that what would be most interesting to us would be common-place to the Romans, for whom he wrote: yet he has omitted reporting that law by which every citizen was commended to kill an usurper. The title of the reigning chief and the safety of the historian caused this omission. This law was enacted by the interest of Poplicola, and is merely declaratory of nature’s command, for he who seizes the power of the State has, by that act with regard to himself, abrogated all laws, all duties, all affection, and may be destroyed as any beast ferocious by nature. There is a modern canting by the abettors of usurpation, that assassination is shocking. True, and so is every capital execution. If it becomes an established maxim, that an usurper is not to be attacked except by opposing him in the field, or by the tribunals of justice, I say that you secure his power, and you encourage others to follow his example. To talk of law doing justice against him who has superseded the constituted authorities, which are

the source of all law, is idiotism; to talk of opposing him by open force, who is intrenched behind 36 legions, or 300,000 janisaries, is more absurd. Him who attempts to kill me I should resist; and to secure my life I may kill him. I may kill him, also, who attempts to destroy my parent, or my child, or my friend, or my neighbour, or even a stranger to me. Then what may I not commit against him, who by subjecting my family, my friends, myself, and my country to his arbitrary will, has committed a much greater offence, as slavery is worse than death! In justification of these sentiments the Athenians acted who celebrated the praises of Harmodices and Aristogiton beyond all their heroes, because they had relieved their country from despotism by killing the tyrant Hipparchus."—1 vol. p. 422.

These remarks appear to have been principally directed to the then state of things across the water—but the principle is the same every where, at all times, and in all seasons; and unless we have a speedy and a radical change here, the sooner they are put in practice the better.

I am your's, &c.

W. G.

TO ARTISANS AND LABOURERS.

Plan of an Emigration Fund.

FRIENDS AND FELLOW SLAVES,

THE many recent publications on the subject of America have given us as clear an idea of that Land of Promise as we possibly can have of any country of which we are not actual residents. However the writers of these works may vary in their accounts of the society, manners, and morals of the United States, there is one point at which all opinions meet—namely, that there and only *there*, is the industrious ARTISAN, certain of receiving an equivalent for

his labours, and of regaining that rank among his fellow men, from which he is at home so insolently degraded!

And whose is the cold heart my friends that does not exult in such a fact.—Where is the man so besotted—so debased, as to sit down contentedly a *pauper* and a *slave*, while freedom and affluence invite him to their bosom!

We all, and each of us, spurn the unworthy supposition. There is not perhaps *one* amongst us, who is not keenly sensible of his present degradation, and who would not, *if circumstances permitted*, gladly avail himself of the advantages which America holds forth—but while *there* the industrious journeyman may raise a future fortune upon the savings of *twelve months*,—*here* the toils of as many *years* scarcely leave as much behind, as will enable the wretched helot to purchase his liberty, by abandoning his country for ever!

Hence it is that our insolent oppressors set no bounds to their rapacity—hence it is that when the starving artisan cries out for a *little* more bread, a polluted press enlivens its leaden columns with furious invectives against his *presumption*, and with exhortations to his task masters to resist his just demands, and combine for his destruction—hence it is too, that when we glare the horrors of our situation on the public eye, we are tauntingly informed, that if we do not like our country, *we may leave it!*

What a blessing would it be, if we *could* take the tyrants at their word, and by despoiling them of a great portion of their accustomed prey, compel the reptiles to feed upon one another! and is there no *possible* mode of doing this?—Have *we* sufficiently studied the science of *ways and means*?—Has it never yet occurred to us, that the paltry sum of sixpence *or less*, subscribed weekly by a number of individuals, would constitute a fund, sufficient to liberate in *one year* some *hundreds* of our poor fellow sufferers from their present worse than Egyptian bondage.

This is no wild impracticable project.—The thing once resolved on is accomplished.—Let but a few active and intelligent individuals set the plan fairly on foot, and its progress towards its object must be rapid and irresistible.

The best argument in favour of such a scheme is, that those trades amongst whom it *should* be most desirable, and *would* be most effective, are precisely those that consequently are most oppressed at home. The journeyman tailors will serve as an example.—Their numbers in, and about London guessed at 20,000, suppose but 15,000, and that from these we deduct 5,000 for such as might not choose

to join in this patriotic plan—still there remains ten thousand, whose subscriptions of sixpence, (the price of one pot of taxed and adulterated beer) would amount to the sum of 250l. per week.

Suppose twenty persons to bargain with an American captain, or ship owner, for their passage to the United States, there can be no doubt but he would engage to supply them with necessaries, and *comforts* too, during the voyage for 300l. or fifteen pounds per man.—Allowing each of these twenty persons five pounds for *pocket money*, the total expence of their outfit would be 400l. leaving a balance of 100l. from one *fortnight* subscription, which balance if divided into individual contributions of sixpence, reduces the original number of subscribers to 6,000, who would be able to rescue in *one year* FIVE HUNDRED AND TWENTY of their fellow slaves from the grasp of the tyrants, and at the same time greatly enhance the value of their own labours, by removing such a quantity of superfluous merchandize from an overstocked and depreciated market.

I do not admit the *possibility* of not finding those who would joyfully embrace such an opportunity of escaping from the present wretchedness.—The reverse of this, would probably be the greatest inconvenience.—Persons chosen by the subscribers should select from the candidates for emigration, such as appeared most eligible—or competition might be determined by lot or by ballot.—As to apprehensions of not procuring employment in America, the respectable, and on this point, *unquestionable*, authorities of Birkbeck, Cobbett, Fearon, and Knight, must quiet the fears of the most timid, besides, such men as those proposed in the plan would be put into lucrative situations, without their having incurred any personal expence, and would be bound by every tie of gratitude and national sympathy, to assist those of their less fortunate countrymen who might not find an immediate demand for their labour.

Permit me to conclude by repeating that such a project has to be only once begun, and its advancement is certain.—The important advantages it offers to those who remain are so self-evident—its individual pressure so light—and the dismay and embarrassment it would occasion to those who fatten upon our miseries—are so inviting—that the working classes, must be as stupid, and as spiritless, as their tyrants represent them, if they do not make a *trial*, at least, of its efficacy.

Berwick Street.

HIBERNICUS.

REFLECTIONS ON THE DOCTRINE OF UTILITY.

To the Editor of the Political Register.

As the doctrine of natural rights is somewhat on the decline, rights founded on the doctrine of utility bid fair to obtain a lasting popularity, and I for one am willing to sacrifice part of the former, for the full enjoyment of the latter. I cannot see how all our natural rights can be enjoyed, unless we retrograde back into a natural state of society, which is impossible, for we cannot, "unknow our knowledge." It is our individual helplessness that induces us to fly to society for mutual aid, and protection, and to society we give up part of our natural rights in order that we may exercise and enjoy the remainder with security. This produces arts, sciences, and civilization, which in their progress place mankind in an artificial, instead of a natural state of society; and by these means human institutions would reach the height of perfection were it not for the people neglecting their own affairs from time to time, till those to whom they have entrusted the administration of justice, by degrees usurp the people's rights, put themselves above the law, and set the whole community at defiance. This produces an hereditary succession of tyrants, whose ambition, and vanity sink them to a level with beasts of prey, for the tiger exercises no more cruelty upon the victim of his ferocious appetite, than a Tyrant does upon his fellow man, when he, in the least, attempts to oppose his savage will! Therefore the greatest part of mankind in all civilized countries, are less comfortable, and less happy than they would have been in a savage state, or state of nature, for in that state our task of labour would not have borne us down to the earth, as it does at present; neither should we have been insulted by the splendour, and luxuries of a merciless, and lawless Aristocracy, who are daily augmenting our burdens, and increasing our misery. This is indeed going on from bad to worse, any change whatever, or however effected, must be better than the present system of government in this country; if a foreign enemy were at this moment revelling in the heart of England, the working people could not be worse off than they are at present, who have the constant dread of a workhouse or a prison tormenting their minds, and with the certainty that nothing can amend their condition, short of the destruction of that detestable system by which they are ground almost to death.

The English constitution, as it is termed, was huddled together in a dark age, and from that circumstance, more than

any thing else it excited so much admiration, and gained for its framers, ages of applause; but if our forefathers had been half as wise as they are represented to have been, they would have introduced a clause into Magna Charta, or some other act of the State, compelling all succeeding governments to submit the established constitution of the country, to the sense of the whole people of England, at certain given periods, suppose every fifty years, or at the accession of every new king to the throne; this might have been done in the same manner as Napoleon Buonaparte was elected emperor of the French, which was by sending books through every parish, and hamlet in the empire in which every one was at liberty to sign their names for, or against. The majority was in his favour, and he was therefore duly elected; this made him one of the most "legitimate" monarchs that ever reigned. I say, had the English constitution been submitted from time to time, to the sense of the people at large, and been directed by their judgment; it might now have been a truly "glorious constitution," and worthy of every age it has passed through; instead of that, it lies buried under a mass of infamous acts of parliament, such as Corn Bills, Seditious Meetings' Bills, Habeas Corpus Suspension Bills, Gagging, and Dungeon Bills, Bank Restriction, and Combination Laws, Sidmouth Circulars, &c. all of which would be a disgrace to a nation of savages. Yet this is what the higher orders, as they call themselves, tell us is a glorious Constitution, and that it ought to be added to the seven wonders of the world! Now, if those panegyrists do not know better, they must be extremely ignorant, and ought to excite our pity, more than our resentment; but if they do know better, which I believe they do, it shews, that instead of fools, they are knaves, and that they deserve the halter, instead of the toe of the shoe.

It is impossible for a constitution to be a good one, unless it be a written one; the advantages of a written constitution can be clearly seen, in any common benefit society; for whenever it is supposed that any of the officers of the club are acting contrary to the laws, the most illiterate among them can exclaim "read the articles," (which are the constitution of their society) this decides the matter in an instant, for if the officers have acted according to the articles, every member of the society is satisfied, and if they have done wrong they submit to their punishment without a murmur, and all is peace again; which had it not have been for a reference to the articles, a wrangle might have ensued which would only have ended perhaps in the destruction of

the whole society. This simple comparison is sufficient to shew, what peace, harmony, happiness, and brotherly love we may expect from a government when every man in the whole community shall have a share in making the laws, and be able at any moment to refer to a written constitution by which the meanest citizen in the nation may correct the greatest minister of state. And here I shall be accused by the higher orders, there is no doubt, of having a wish to turn things upside down, but if they will reflect for a moment, they will discover that things are in that position already; and if they will have the goodness to read a little further, they will clearly perceive that all my endeavours are directed to set them right, according to the doctrine of utility; and to display that doctrine in its true light, it will be proper to examine every class of men in the community, and to range them in their respective orders according to their usefulness in society. I shall take as a criterion the three following axioms; the first is that iron is better than gold, inasmuch that almost all the requisite implements for agriculture, for building, and for war are made with iron, and in which cases it will admit of no substitute; whereas on the other hand, paper, yes, paper is thought to be a sufficient substitute for gold, and so little is gold thought to be of use in England, that it is almost all banished from the realm; while we hear the rattling and clanking of iron from the time we rise in the morning till we go to bed at night. The second is that water is better than wine, for although wine is an excellent cordial when taken sparingly, and has the power to animate the spirits and invigorate the body of man; it is nevertheless very far inferior to water in point of general utility, since water is the very essence of our existence for without water we could not live. Thirdly, that bread is more real than any other sort of food be it never so costly; for bread is the staff of life, and when it cannot be had, the people die. These reflections alone, ought be sufficient to prevent us from being led away by the glitter of an object or the magic of a name. Now then, according to the above immutable laws of nature; as well as to the doctrine of utility I am bound to place the mechanic in the first rank of the state, instead of the last, and that for the following reasons; mechanics may be considered in society, what the principle of movement is in machinery; without the mechanic, society would, comparatively speaking, stand still, or if it moved at all, every step it took would be towards a savage state, instead of progressing regularly to the perfec-

tion of civilization. The husbandman would stand with his arms folded, did not the mechanic supply him with a plough, or a spade; not a ship can be built without the mechanic and when she is built she dares not leave the port, till the mechanic has furnished her with a compass, quadrant, and other mathematical instruments. Not a soldier can march even in the defence of his country till the mechanic has furnished him with a sword, firelock, or some other warlike weapon; or should he be armed only with a pitchfork, even that would be the work of a mechanic; but for the mechanic the Prince Regent himself would go naked, and exposed to the inclemency of the elements;—to the winter's rude blast, and the summer's scorching sun, without a Carlton House, in London, or a Pavillion at Brighton! His favourite works in which he takes so much delight, and at the same time in which he displays so much taste; such as his new street, his new park, his new canal, &c. could never have been performed without mechanics; in short there is scarcely any one thing that can be performed till it has been touched by the magical power of the ingenious mechanic.

Both the bank, and the government of England do continually depend on the mechanic who supplies them with paper notes, without which they could not exist a month; and according to Mr. Cobbett, that very same mechanic possesses the power to destroy both the government, and the bank, in one single night! what! you ingenuous mechanics, do you possess all this power, and ingenuity, and yet submit to be reduced to a state of wretchedness, and misery by the oppression of that tyrannical government, which you could if you chose destroy in a night? Arise, then for shame, and rally round the standard of the reformers; learn to feel your own importance, and to stamp a higher value on yourselves, and you may yet escape the reproaches of your children; by proving to your tyrants, that you are not only the most useful class of men in the community, but that you have courage, and abilities sufficient to make you worthy of a place in the first rank of the state!

In the second rank, I shall place the labourer, this comes of course, in the same manner as the moon is the second planet in the firmament, for the moon would be dark, and of no use were it not for the light which she borrows from the sun, but by receiving a greater portion of light from the first great lamp, than any other planet, by which means she affords more light to the earth, and consequently she is the second luminary in point of utility. So the

labourer, as I said before would stand with his arms folded, were he not supplied with all kinds of implements by the mechanic; but being both able, and willing to use them, and with which he tills the earth, and causes it with the assistance of the hand of nature, to produce every thing that is necessary for the subsistence of man! It is the labourer that smooths the rugged face of nature; it is he, that converts the barren desert into a garden; and prepares, in the first instance, those luxurious viands that are continually fuming on the tables of his tyrannical oppressors, who but for the labourer, would be compelled to range the woods, and feed on hips and haws. Every house, palace, and church that we behold are monuments of the toil, and industry of the labourer; there is not a house in the whole metropolis, that has not been carried on the labourers' backs. And it is you, ye brave, and hardy sons of the earth, who are the first in times of danger that are called on the fight and to bleed; and for whom, and for what? For a set of the greatest ruffians that ever plundered a country, in order to save them from the scaffold, and to defend their stolen property! And for all your services, what is your remuneration? Have not many of your children been compelled to feed on horse beans, and grains? And are you not in continual dread of being out of employment, and if you are so lucky to be in work, are you not constantly robbed of more than half your earnings by a lawless oligarchy? And will you still continue to be slaves, when to destroy the power of your tyrants, you have only to wish it? Your patience already ceases to be a virtue, and your forbearance is a crime! Rise then, spurn the ignoble name of "rabble" and assume that rank which your usefulness in society have assigned you.

In the third rank, agreeable to the doctrine of utility, I shall place the merchant and the opulent tradesman; this follows from their immediate dependence by the nature of their employment on the mechanic, and the labourer. The capital which the opulent tradesman employs, as well as a sharp look out for business, makes him a very useful member in society: but the rapidity with which many of them acquire immense fortunes, is no proof of their honour, honesty, or generosity; for while they go up in the scale of opulence, they seldom fail to exercise that power, and frequently arbitrarily, which wealth never fails to give; and to their want of generosity, I may add cowardice; for the first victims of their oppression, are their workmen whose

wages are so low that they and their families are literally starving, while their employers are basking in the sun-shine of affluence, and squandering away that wealth, a part of which was the labourer's due reward. The business of the merchant is also both honourable, and useful, whose principal aim is or ought to be at the equalization of the necessities, and comforts which the bountiful hand of nature has bestowed on the different nations of the earth, amongst the great family of mankind. This he performs by carrying the surplus of the productions of his own country to other nations where he sells them for money, or barter them for raw material to feed the manufactories of his native land; or for any other articles in which his countrymen may stand in need of. This is the spirit in which all commerce ought to be carried on for the good of all, without injuring any. But when commerce is made a system of monopoly to swell the revenue, in order to carry on destructive, and unnecessary wars; it is not only useless, but mischievous, for it saps the foundation of the state: this was done in Holland formerly, it is now done it in England, therefore the merchant, and the wealthy tradesman who have acted under that system are scarcely worthy of that rank in the community in which I have placed them.

In the fourth rank I shall place the aristocrats, or great land-owners, and the parsons, for I shall not be able to separate them; they are both more ornamental than useful. Old Burke the pensioner called the aristocracy "the Corinthian pillar of polished society;" if he had lived till now he might have said "they are the English pillagers, the pest of society;" however if they are a pillar, whether Corinthian, or English, they owe their origin to the mechanic, and the labourer—therefore it is natural to have more respect for the workman, than for his work. The priests are not of the Corinthian order, they are of "the holy order;" their number amounts to about twenty thousand, all armed with power to lay ghosts, and to raise the devil; well may the boroughmongers covet their friendship.

Towards the latter end of the last session of Parliament, a friend called on me with joy beaming in his countenance, and told me that he believed he had discovered in the Regent's speech some ground for hope of better times; I asked him what part of the royal speech it was that had inspired him with hope. "Why," said he, "it was that part wherein his Royal Highness recommended the building of new Churches; I infer from this that the Regent is not

so dead to the principles of religion and morality as he has been represented, and that being disgusted with the oppression and inhumanity of his Ministers, he is about to dismiss them, and to call round his person, more honourable men; men with whom he can act consistently with his old whig principles, and personally exert himself in the cause of reform in both Church and State, and recommend the same to his new Parliament. For had he any other intention, "I am persuaded that instead of recommending a million of money to be spent in building of Churches; he would have recommended it to be spent in building workhouses, jails, penitentiaries, and other receptacles of wretchedness and misery." I laughed heartily at my friend's simplicity, and told him it was all nothing more, or less than a trick of the boroughmongers, in order to draw the knot of friendship closer between them and the Church-mongers, and that the Regent was only made an instrument of both to gull the religious part of the community.

But to convince those who think otherwise, that the Church as well as the State need reform, I will relate a little anecdote connected with myself. About two years ago I had the misfortune to lose a beloved object, when it became my painful duty to bespeak the ground for her interment; I went to the sexton* and told him my business, when he very readily asked whether the person was a house-keeper or a lodger, I replied the latter, then said she it will be fifteen shillings: this distinction which the Church makes among the dead, puts me in mind of that which Sir Francis Burdett makes amongst the living; who cannot be persuaded that a lodger is as good, and deserves as much respect as a house-keeper! When the corpse was carried to the ground there was a grave sunk to a fair depth, but at the bottom lay a very decent coffin quite new, it could not have been there more than a week, I thought this was strange, but took no further notice of it then; the coffin of the deceased was placed on the other coffin, I gave the grave-digger a shilling to do up the grave, and he assured me that he would bank it over very completely, and I retired satisfied; but the following Sunday I repaired to the grave to see if the grave-digger had kept his word; but guess my surprise when instead of seeing the grave done up in decent manner, it was just in the same state as it was

* St. Pancras.

in when the last coffin was let down into it, for both the coffins were as visible to my eye as they were before; I returned home with feelings mingled with horror and disgust, but went to the spot again the next Sunday, when to my astonishment I found the grave in the same state as I had left it, with this difference only, instead of two coffins there were four, all of them full in view; this was too much. I left the disagreeable scene to visit it no more. Thus then, was the grave opened for fifteen shillings but filled with corpses, till it produced the sum of three pounds. If an acre of ground was to be thus sown with human bodies it would produce the enormous sum of £7704. It has been said that "the Ministers of religion die daily that their flocks may live," I do not know how this may have been centuries ago, but I verily believe that the Ministers of the Church of the present day pray daily for the death of a portion of their flocks, in order that they themselves may live long, and feed sumptuously; and that the reason why they continually praise the boroughmongers who taxes us to death, is, because it enables them to tax us after we are dead! In the same manner do lawyers pray for demoralization, and commission of crimes amongst the People, in order that they may find employment, who, when their business is a little slack apply to the boroughmongers, many of whom, having relations of the same profession, immediately set themselves about hatching of plots and sham conspiracies, by which means they enrich these gentlemen of the long robe at the expence and destruction of the best members of society. These are the classes of men whom I have placed in the fourth rank of the state; but I shall leave it to the public to decide whether state robbers, church impostors, and hireling lawyers deserve any rank at all. As to emperors, kings, and princes, they, in times of danger, always fall back behind the ranks; and as there may be some little danger at present let them remain in the rear; no situation was ever so suitable to the talent and abilities of Louis the XVIII, as that, when he was hobbling in the rear with Lord Wellington's baggage after the battle of Waterloo.

A. D.

London. Printed by W. T. Sherwin, No. 28, Lower Smith Street, Northampton Square, and sold by R. Carlile, No. 153, Fleet-street, and all political booksellers.